

CHRISTIAN SECRETARY.

PUBLISHED BY E. CUSHMAN.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. II.

HARTFORD, FRIDAY MORNING, APRIL 19, 1839.

NO. 5.

THE CHRISTIAN SECRETARY,
IS PUBLISHED EVERY FRIDAY MORNING, AT THE
Office, corner of Main and Asylum Streets,
Third story, entrance 184½ Main st.

TERMS.

Subscribers in the city furnished by the carrier at
\$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance,
with a discount of twelve and a half per cent, to
agents becoming responsible for six or more subscribers.

ADVERTISEMENTS will be inserted on the usual
terms of advertising in this city.

All LETTERS and COMMUNICATIONS on subjects
connected with the paper, must be addressed to the
EDITOR—post paid.

Printed by HURLBUT & WILLIAMS.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for April.
BURMAH.

EXTRACTS FROM LETTERS OF MRS. STEVENS.

The extracts which we give below were designed
for private perusal, but as they are, to some extent, of
a public nature, and may prove of general interest,
we are permitted to lay them before our readers.—
They were written, as will be perceived, soon after
the missionary company to which Mrs. S. belonged,
arrived in Burmah, and at intervals, the first being
under date of March 5, 1838.

Administration of the Sacraments—Native assistants—Toungthoos.

Yesterday was our first communion-Sabbath,
in this land of heathenism. This day, without
the mission compound, is little like holy time; as
much business, as much sin during its hours, as
are witnessed on every other day. But within
our quiet boundaries, there is the same hallowed
stillness, the same Sabbath atmosphere, which
we have loved at home; and besides, we have
the sound of the church-going bell.

The native chapel is opposite the printing-
office, which is just at the left of our house. Having
ascended a high flight of steps, and the passed
across a wide verandah, we enter. At the head
of the aisle, a plain table, with an arm-chair at
its side, upon a platform raised eight or ten inches,
forms the pulpit and its furniture. Your eye rests
on the venerable man occupying this station. Mr.
Judson does indeed delight us every where, but
especially here. His dress is very becoming, a
plain black gown. This, and his spectacles
thrown back, add much to his look of dignity.—
With a pleasant voice he reads the hymns and
portions of scripture to the natives seated before
him. About half of these are on neat mats, the
others on settees, like those on his right and left
for the mission families, the males on one side,
and the females on the other. After singing,
which sounds most sweet to those who love to
think of their change from the worship of sense-
less idols, to the praise of the living and true God,
Mr. Judson kneels for prayer. According to the
custom of the country, he remains seated while
preaching. His manner is exceedingly animated,
almost too much so for his position. Morning
service closes much as at home. At three in the
afternoon, the brethren and sisters have a prayer-
meeting at Mr. Osgood's, and usually native wor-
ship in the evening. Soon after dinner, about
five o'clock, we repaired to the baptistry, which
is within the compound. There we enjoyed the
comfort of witnessing this holy ordinance adminis-
tered to three—Mr. E. and a Taling and his
wife. At dark, we again repaired to the chapel,
to celebrate the dying love of our Redeemer. I
would, but I cannot, describe my feelings on this
occasion, so deeply affecting to me; one to which
I had so long looked forward with great interest.
I must only give you the circumstances. The
communion service sent by our church, and the
cloth and napkins, were used for the first time.—
We have but half of them here, that being an
ample supply; the other flagon, cups, and plates,
have been given to the English church, of which
Mr. Stevens is pastor; so that wherever we at-
tend church, we shall find this to remind us of
home. The Supper having been instituted in the
evening, we were rather more in primitive man-
ner than is usual, in that respect. The candid-
ates were not received by giving them the right
hand of fellowship, as with us, that not being
with the Burmans a special sign of affection.—
Mr. Judson addressed the natives, while breaking
the bread, and then distributed it himself to the
side on which the females were seated. Mr. Osgood,
who addressed us in English, before the cup
was divided among ourselves, then exchanged
with Mr. Judson, in bringing the wine to us, as he
had before taken the bread to the brethren. Our
closing hymn was not indeed one, in singing
which I have loved to join with our own dear
church; but I felt that I must unite in the hymn
on this occasion, and therefore ascertained, some
days before, the one which Mr. J. would read, and
Mr. and Mrs. Stinson, with Mr. S. and myself,
learned it by rote, understanding only the general
sentiment: even this was pleasant to us.

Yesterday our Sabbath exercises were much
interrupted by the efforts to cure a sick woman in
our neighborhood. The native doctors said they
could do nothing for her, that the nats were angry
with her. So they spent the day in worshipping
these evil spirits, by dancing in the most ridicu-
lous manner, in the strangest dress. But it must
be the music, as they call their deafening noises,
which has efficacy to drive away the nats; for
surely, if they had been in the poor old woman,
they would have been glad to remove to a great
distance as possible from her, while in the midst
of that scene at least. It would seem that, by
this time, experience would have taught these
poor creatures, that these ceremonies cannot avail
to their cure. But when no good is done, they
are told, by their deceiving priests, that they have
not worshipped enough, and that the anger of
the nats, therefore, is not appeased, or that there
is some other defect in the service.

We have just enjoyed another baptismal sea-
son at the water-side. It was the baptism of
Moung Kya-bo, a young man about 19. He
professes Christ amidst much opposition from his
friends, but nothing seemed to affect him so much,
and lead him to hesitate, as leaving his "poor
mother." It is a most interesting case—he per-
fect decision in his own feelings with regard to
becoming a disciple, and still this tenderness about
his mother. Yesterday afternoon he talked with
Mr. Judson, and proposed waiting a little for her
sake. Mr. J. could not advise him to wait, and
told him the danger of doing so—but wished him
to do just as he thought best himself. He went
away to think of it, but soon returned, appearing
to feel that it was wrong for him to have thought
of waiting, and wished to be baptized. Never
have I seen a lovelier expression of countenance
than was his after he arose from the water; and
as he followed Mr. J. up the hill, such a sweet
look of placid happiness rested upon his pleasant
features!

June 20. At evening, I rode down to the
chapel, to join in the celebration of the Sacred
Supper. Oh, how different from the precious
seasons I have enjoyed in my own loved sanctu-
ary! A very small circle, I think not more
than eleven, besides those of us who are connected
with the mission, and those were all, but one, of
the members of the [English?] church, now in
good standing. But the body and blood of the
Lamb slain, are as precious here, as where there
are many who know their saving efficacy, and
partaking of their sacred emblems can afford as
much peace and sustaining hope here alone, as
when seated by the side of dearest kindred and
friends. * * * * *

Ko Chet'thing is a noble man. There is no
native, probably, so much admired by the Eng-
lish, and who receives so much of their confi-
dence. They would gladly place him at the
head of the Karen's of this region, would he ac-
cept the appointment; yet he is as humble as a
little child, and most devoted to his work. The
wife of Ko Chet'thing is also one of the most
spiritual, as well as active, among the native
Christians. She seems to possess a peculiar
spirit of prayer, and is remarkably blest in receiv-
ing answers. There are several other interesting
characters among the assistants; one a Chinaman.
He left fine worldly prospects, to become a
preacher. Mr. Haswell relates an interesting an-
ecdote of one, who accompanied him from Amer-
ica to Maulmain. They came by land, spending
ten days at the little villages scattered between
the two places. At one village the assistant was
asked, "What does your God wear?" He an-
swered, "His garment is righteousness, His
girdle is truth, and His crown is glory." He
afterwards repeated it to Mr. Haswell, saying, he
thought there was something like it in the Psalms.
He did not know what to say, but that came to
his mind, and he wished to know if it was proper.
One is shocked at such questions, but they are
very frequent among these poor, ignorant people.
Sometimes it will be thought that their attention
has been gained and an impression made, when
the preacher will be interrupted with something
like this: "How much money will you give me
to enter this religion?" This is indeed discour-
aging. Midnight darkness seems brooding over this
land, but now and then a star of promise shines,
to gladden the heart. One of the assistants at
Rangoon, while seated in the zayat, received a
club thrown by a persecuting passer-by. With
most admirable Christian dignity, he arose, and
addressed to him this beautiful expression, "May
you receive the most excellent blessings." Does
not the change from a persecuting heathen to a
lamb-like follower of the meek and lowly and
richly benevolent Saviour, seem most delightful?
It is not such a result worth toiling for?

23. This is a peculiarly interesting day in the
history of this mission, as that on which the first
Toungthoo convert was received by this church as
a candidate for baptism. The Toungthoos are a

race of people somewhat resembling the Karen's
in their roving habits, but in other respects differ-
ing much from them; perhaps rather superior as
a people. Mr. J. has been long desiring to make
a beginning among them, and some time since,
Ko Shway Ba induced one, who had come down
from the vicinity of Ava for the purpose of trad-
ing, to lay aside his business, and examine this
new religion. Soon he became interested, and
now there is unusually satisfactory evidence of
his conversion. He has a mild, lovely expression
of countenance, which well corresponds with his
humble, teachable disposition. He is constantly
desiring to learn something from every Christian
with whom he meets, and very often visits the
different missionaries and native Christians, and
requests them to pray with him. He will prob-
ably study here during the rains, as, like the
Karen's, the Toungthoos are not a reading people,
and he is obliged to commence with the them-
bongyee, (the spelling-book.) Then, he thinks
of returning, that he may tell his old father and
his countrymen of Jesus Christ, and of salvation
through his merits. Mr. Judson rejoices much
over him, and his hopes seem greatly elevated
that this is the commencement of a great work
among these people. Pray with us that it may
be so—that, like the Karen's, they may be pre-
pared of the Lord for the gospel, and, like them
too, may rejoice to embrace it, until multitudes
shall wait for baptism, as do so many poor, perse-
cuted ones around Rangoon.

From the Quarterly Paper of the A. and F. Bible Society.
TRUTH PREVAILING IN GERMANY.
Brother Oncken writes from Hamburg, Decem-
ber 8th, 1838.—

"Your very acceptable letter, dated October
8th, has greatly relieved me from my anxiety, as
to the 5000 Bibles I had purchased, as friends in
England and Scotland have declined to render
me any assistance. Many thanks, therefore, to
you and the brethren composing the Board of
the American and Foreign Bible Society, for the
generous support given; but for this aid, I should
have been altogether without a Bible, larger than
a small pocket size. One thousand copies and

upwards, are already in circulation, and who
knows what amount of light, life, comfort and joy
they may already have been instrumental in im-
parting to dying men.

"From the enclosed bill of lading, you will see,
that a case with Bibles has been shipped for your
society;—it contains 144 copies 8vo. Bibles, a
small parcel for the American Tract Society, and
two large folio Bibles, which I wish to present to
your Society. The Testaments and the remainder
of the Bibles will be forwarded in the spring: freight,
insurance, &c. is so very high this time

that they have proved themselves worthy of the
high place to which they have been elevated.
At no former period has Brown University been
more flourishing than at present. With an able
faculty, and nearly 200 students, a delightful lo-
cation, and every desirable facility for thorough
and extensive scholarship, its advantages are not,
on the whole, any where exceeded in our country.
Foreign Missions, Education, and S. Schools are
properly appreciated and patronized; and a very
little has been done for our Tract Society. We
could wish that in the future Minutes of the State
Convention, more pains might be taken to pre-
sent the complete statistics of the denomination.

Baptist Record.

HORRIBLE WICKEDNESS.

The wickedness disclosed by the Auricular
confession may be seen by the following, from the
name of a Mr. Nolan, who has been a Roman
Catholic Priest.

"During the last three years I discharged the
duties of a Romish clergyman, my heart often
shuddered at the idea of entering the confessional.
The thoughts of the many crimes I had to hear,
the growing doubt I had on my mind that con-
fession was an erroneous doctrine, that it tended
more to harden than reclaim the heart, and that
through it I should be rendered instrumental in
ministering destruction to your souls, were awful
considerations to me in the hours of my reflection.
The recitals of the *murderous acts* I had often
heard, through this iniquitous tribunal, has cost
me many a restless night, and are still fixed in
my memory. But, my friends, the most awful
consideration is this; that, through the confession
I had been frequently apprised of intended as-
sassinations and most diabolical conspiracies, and
still from the *ungodly injunctions of secrecy*, in the
Romish creed, lest as Peter Den says the *confes-
sional should become odious, I dared not give the
slightest intimation to the marked-out victims of
slaughter.* But though my heart now trembles
at the recollection of the murderous acts, still
duty obliges me to proceed and give one instance
of the cases alluded to.

"The case was of a person who was barbarously
murdered, and with whose intended assassin-
ation I became acquainted at confession. One of
the five conspirators (all of whom were sworn to
commit the horrid deed) broached to me a bloody
conspiracy in the confessional. I implored him to
desist from his intention of becoming an accom-
plice to so diabolical a design. But, alas! all ad-
vice was useless; no dissuasion could prevail; his
determination was fixed, and his only reason for
having disclosed the awful machination to his
confessor seemed to have originated from a hope
that his wicked design would be hallowed by his
previous acknowledgement to his priest. Find-
ing all my remonstrances unavailing, I then re-
curred to stratagem. I earnestly besought of
him to mention the circumstance to me out of the
confessional, in order that I might apprise the in-
tended victim of his danger, or caution the con-
spirators against the committal of so inhuman a
deed. But here ingenuity failed in arresting the
career of his Satanic obstinacy. The conspira-
tor's illegal oath, and his apprehension of himself
becoming the victim of brutal assassination, should
be known as the revealer of the conspiracy,
rendered him inflexible to my entreaties; and
awful to relate—yes, awful!—and the hand that
now pens it shudders at the record it makes—a
poor innocent man, the victim of slaughter, died a
most cruel death by the hands of ruthless as-
sassins."

RHODE ISLAND.

Two hundred years ago the present season, (in
the spring most probably, though the exact date is
not known) the first Baptist church in Prov-
idence was formed by Roger Williams and his as-
sociates. This was the earliest of our churches
on this continent, and having passed through many
eventful transitions and changes, it is at present,
perhaps, more flourishing than at almost any
former period of its history. Long may it flour-
ish, full of years, full of honors, and abounding
in the work of the Lord.

It was very natural that Baptist principles and
practices should more abound in this little State,
than in her less tolerant neighbors, during all the
earlier period of our history. The whole population
of the State is less than one sixth of that of
Massachusetts; but the number of regular Baptist
churches is 36 or 38 we believe, containing
about 30 ministers and more than 5,400 members.
Besides these, there are of Free-will, Six Prin-
ciple and Seventh day Baptists, nearly as many
more churches, containing an aggregate of more
than 4000 members; thus showing about 10,000
or one tenth of the whole population, actual com-
municants of Baptist churches. This is probably
a larger proportion than is found in any other State.
The Baptist spirit, naturally and usually
more vigorous and indomitable, seemed for many
years to be largely tinctured with a kind of Qua-
ker quietism, throughout the State; but within
the last few years, more active and efficient mea-
sures have been put forth, to sustain the feeble
and the destitute. The Lord has blessed these
efforts, and the State Convention is now in
a healthy and prosperous condition, evincing a
most commendable determination to employ suit-
able means for evangelizing all within her bor-
ders.

Brown University, (formerly R. I. College,) was
founded and has been efficiently sustained by
Baptists almost exclusively; while, with a lib-
erality quite unparalleled in that age and rarely
equalled since, provision has been made for se-
curing a large representation of other denominations
in its government. It was incorporated in 1764,
and was removed to, and permanently located in
Providence, 1770. It was for a long time the
only literary institution in the country under the
patronage of the Baptists, and where they could
enjoy equal privileges with others. It has ever
been a highly respectable seminary; and fortu-
nately, has been presided over by a succession of
able and liberal minds, fully imbued with the spirit
of its original founders, and its principal munifi-
cent patron whose name it now bears. The first
two Presidents, MANNING and MAXCY, were pre-
eminent in their own day, and would have been
distinguished at any period; and it may satisfy a
reasonable ambition to say of their successors,

KINDNESS IN CONVERSATION.

There is no way in which men can do good to
others, with so little expense and trouble, as by
kindness in conversation. "Words," it is sometimes
said, "cost nothing." At any rate, kind words cost
no more than those which are harsh and
piercing.—But kind words are often more
highly valued, than the most costly gifts,—
and they are always regarded among the best
tokens of a desire to make others happy. We
should think that kind words would be very com-
mon, they are so cheap; but there are many
who have a large assortment of all other language
except kindness.

They have bitter words, and witty words, and
learned words, in abundance—but their stock of
kind words is small. The churl himself, one
might suppose, would not grudge a little kind-
ness in his language, however closely he clings
to his money; but there are persons who draw
to their kindness with more reluctance than
their purses.

Some use grating words because they are of
a morose disposition. Their language, as well
as their manners, show an unfeeling heart.—
Others use rough words out of an affection of
frankness.—They may be severe in their re-
marks—but then they claim that they are open
and independent, and will not be trammeled.
They are no flatterers, they say—and this they
think excuse enough for all the cutting speech
which they employ. Others wish to be thought
witty—and they will, with equal indifference,
wound the feelings of friend or foe, to show their
smartness. Some are envious, and cannot bear
to speak kindly of others, or to them, because
they do not wish to add to their happiness.
Others are so ill-bred, that they seem to take de-
light in using unkind words when their intentions
are good, and their feelings are warm. Their
words are rougher than their hearts—they will
make sacrifices of ease and property to promote
comfort, while they will not deign to employ the
terms of courtesy and kindness. Of those, the
Scotch have an expressive proverb, that "their
bark is worse than their bite." Many a man
would be loved for his liberal deeds, if his tongue,
by his harshness, did not repel affection. And
he often wonders why his friends seem to care so
little for him, when they are very grateful to others,
from whom they receive not half so many fa-
vors. Some are caustic and severe in their lan-
guage, for the sake of showing their acuteness
and discrimination. They would rend in pieces

all the unhappiness a man brings upon himself.

I MUST THINK FOREVER?—I must think for-
ever. Would an eternal train of my usual
thoughts be either worthy of me, or useful to me?
I must feel forever. Would an eternal reign of
my present spirit and desires please me? I
must act forever. Would an eternal course of
my habitual conduct bring happiness, or bear re-
flection?—Philip.

The want of due consideration is the cause of
language, for the sake of showing their acuteness
and discrimination. They would rend in pieces

SIN—Sin formed the volcano, the earthquake,
the hurricane, the pestilence which mows down
the population of cities and empires! Sin infests
every pang! Sin nerves every death throes! Sin
stains and blanches every corpse! Sin wearies
every shroud! Sin shapes every coffin! Sin
digs every grave! Sin writes every epitaph! Sin
sculpts every monument! Sin feeds every
worm! The waste and havoc of centuries
yet to come, all reverberate in one awful voice,
Death hath passed upon all men, for that all
have sinned!—Rev. J. Parsons.

From the Christian Watchman.
BIOGRAPHY OF BAPTIST MINISTERS.
THOMAS GOULD.

(Continued from April 5.)

The enemies of Mr. Gould now determined to visit his resolute non-conformity with something more severe and effectual than the admonitions of a civil or ecclesiastical court. On the seventeenth of April, 1668, in company with Osburn and George, his principal assistants in the church, he was arraigned before the County Court, then sitting at Cambridge, on a charge of having absented himself from public worship. In vain the prisoners plead their attendance on divine services every Sabbath, alluding to the meeting which they had themselves established; the very act which they cited in their justification doubtless constituted their greatest offence, and the Court immediately decided their assembly to be unlawful. They were each fined four pounds, equal to about thirteen and a half dollars, and ordered to bind themselves in a bond of twenty pounds each, for their appearance at the next Court of Assistants. They refused obedience to this order and were committed to prison.

The Court of Assistants confirmed the decision of the County Court, and having ordered the prisoners to pay the costs, remanded them again to prison, where they lay through the summer. The Assembly, which convened on the eleventh of September, offered to set them at liberty, if they would pay their fines; but confirmed the obnoxious decree which had been passed in October of the preceding year, declaring their meeting a disorderly assemblage, and commanding them to disperse. Still cherishing the hope of release they again appeared before the inferior tribunals of the province, but years elapsed and left them to languish in confinement. Repulsed by the County Court, they appealed, without success, to the Court of Assistants; but an incident occurred in the proceedings which proves that even in that intolerant age, there were individuals of respectable standing in the community, who, though connected with the reigning party in Church and State, were yet unprepared to obey, without resistance, the mad spirit of persecution which seemed determined to suppress every whisper of dissent in the province. The jury who sat on this trial of Mr. Gould as plaintiff, reversed the former judgment of the Court, and gave the verdict in his favor. The Court rejected this verdict, recommended the jury to a better consideration of the case, and sent them out to find a more acceptable award. Thus instructed, the jury returned a special verdict, which we give as a literary curiosity. 'If the intent of this law, that the appellant is accused of the breach, be that the presentment of the grand jury, without their certain knowledge, or other evidence, or the person so complained of is legally convicted of the breach of the law, thereby he not making it appear he had done his duty; then they confirmed the judgment of the former Court at Charlestown, but it otherwise they acquit the appellant.'

It certainly appears hazardous to attempt an explanation of this singular verdict, which is scarcely less puzzling than an inscription on a brick from the walls of Babylon, or the hieroglyphics of Egypt. Perhaps the jury intended to signify, that if the law which forbade irregular meetings was to be so interpreted that the fact of Mr. Gould's indictment by the grand jury at his previous trial, upon the testimony of bare rumor, he at the same time being unable to prove his innocence, should be taken as sufficient evidence of his having violated the law, they then confirmed the verdict which then condemned him, otherwise, they reversed that judgment and acquitted him. The Court accepted this verdict, and confirmed the judgment of the County Court at Charlestown. By this decision, Mr. Gould was adjudged to pay the fine and costs, and on his refusal to do so, he was remanded to prison.

The authors of this persecution, appear to have had occasional misgivings respecting the justice of their course, or they were disposed to call in argument to the aid of the law, with a view to silence the obnoxious Baptists. To first hang a man, and then try him, has long been cited as a proverb of absurdity; but the judges of Mr. Gould, evinced little more regard to legal order in their proceedings. After harassing himself and companions, for years with constant reproofs, arrests, fines, and imprisonment, the Governor and Council of their own accord tendered to the accused party the chances of a public dispute, in order to determine the truth or falsity of the opinions for which they had already suffered the penalties of the criminal law! The government at the same time appointed six learned divines, to manage the dispute on the Pedo-baptist side; namely, John Allen, Thomas Cobett, John Higginson, Samuel Danforth, Jonathan Mitchell, and Thomas Shepard. To add to the dignity of the assembly and the courage of the ruling party, the Governor and principal officers of the province were to attend the disputation, which was set to be held at nine o'clock in the morning of the fourteenth of April, 1668, in the meeting-house in Boston.

The Baptists were peremptorily cited to appear on this occasion, and answer for their course. The following was substantially the question for debate. Is it justifiable by the word of God, or to be allowed by the government of the province, for Mr. Gould and his associates to depart from the communion of the established church, and form an Ana-baptist assembly? The Baptist church at Newport, R. I., under the pastoral care of Mr. Clark, despatched three of their members to assist in the contest in behalf of their Boston brethren. These messengers reached Boston three days before the trial. Their party doubtless desired some time for mutual consultation and assistance, previous to the arrival of an hour which might be charged with results of the highest importance to themselves as citizens and disciples of Christ. It would afford a spectacle of intense interest, could we see these humble but devoted men, surrounded by numerous active and powerful adversaries, united by the strong ties of Christian affection, and by common sufferings for the cause of their love, and hear them relate their views, adventures, trials, and consolations, as they sat at the evening fire-side. Though time, however, has buried these scenes in oblivion, yet we have the satisfaction of a confident hope that our pious forefathers who appeared in them, removed beyond the sphere of earthly distress, have real-

ized the visions of their faith, and are now engaged in chanting the high praises of God and the Lamb.

At the appointed hour, the assembly convened; and the dispute was continued for two days. No particular account of the result has reached us; but from the few hints which can be gleaned respecting the mode of proceeding, we are left to fear that the conduct of the majority was anything but candid. After the contest, the ruling party published their sentence against the Baptists, an able answer to which, attributed to Mr. Gould, was prepared and preserved in the records of the church. It was intended to be transmitted to England and published there; but it is uncertain whether the author or authors or the article accomplished this design. From this paper it appears that on the assembling of the meeting, one of the Pedo-baptist champions arose and directed a speech of bitter invective against the opposite party, charging them with rebellion against both Church and State, and reminding them that they stood convicted by the Court. The Baptists attempted a reply, but were stopped by the opposite party, who told them they were there as delinquents, and were undeserving the liberty to answer. Thus balked of a privilege which is allowed to the worst of criminals, they desired liberty to choose a moderator of their own, which was denied them. Two days were thus spent with little effect but to increase the bitterness of contention; the Pedo-baptists used every effort to overpower and silence the Baptists, whom the railings of prejudice could neither convince, nor frighten them to submission or an abandonment of their faith.

A principal actor in this scene, on the part of the majority, was one Mitchell, a minister, who had acknowledged himself so disturbed by wicked doubts on infant baptism, that he durst not converse with President Du star on the subject, and prepared his sermons with the greatest difficulty. He however declared he would have an argument enough to remove a mountain before he would renounce the practice. At the close of the disputation, it devolved on this man to read the decision of the assembly. What would be the character of this, could scarcely be a subject of serious doubt, when the dominant party were the judges, and were moved as well by the countenance of official dignity, and the popular voice, as by the irresistible force of exasperated religious prejudice, to announce the condemnation of their opponents. The sentence, as it was significantly termed, was drawn from the Bible, being the awful language which Jehovah addressed through Moses to the Israelites, as found in the seventeenth chapter of Deuteronomy, from the commencement of the eighth to the end of the 12th verse. The Israelites are here commanded, in a case of capital importance, and too difficult for decision by the ordinary tribunals, to lay the subject of a contest before a court consisting of the national judge, assisted by the Priests and Levites and to enforce implicit and immediate submission to its sentence by the terrors and pains of death.

(To be continued.)

HOW TO MAKE A CONGREGATION DECLINE.

Absent yourself from the public ordinances whenever you take the notion. Others will learn from your example that they need not be very conscientious about attending on the worship of their Maker.

Be sure not to venture out to church if the day be a little cold or cloudy. This will teach others that if they would take care of their health, they will stay at home.

Talk in discouraging terms about the prospects of the congregation. This will make people keep at a good distance; for no person wishes to connect himself with a sinking cause.

That you may be able to talk thus, take little or no interest in the welfare of the congregation yourself. You have then only to suppose that your brethren are as cold and languid as yourself; and that religion is indeed in a very low state.

Take care that your meeting-house be moderately cold and uncomfortable. This will keep you from being crowded out of your seats by strangers; for none will attend but those who have something of the spirit of martyrdom.

Place your meeting-house in the out-skirts of the village, and let it be accessible only through much mud. Why, if people love the ordinances, this will not keep them away!

When you are asked for a small contribution to put your meeting-house in a decent repair as you keep your own private dwelling, be sure to complain that you have always to be giving money. If you are a poor man with nothing but a farm and a few thousands at interest, it would be unreasonable to expect you to do much. Let others see to it.

Take care to sing the praises of God as if you did not care whether you sang or not; and let your church music be such as to disgust all persons of taste.

Very severe in censuring the faults of your brethren in the church, and often speak with bitterness against other denominations. Whatever your own conduct may be, this will show that you have at least a scrupulous conscience. Or if this does not suit you, then—

To show that you are a liberal man, and do not confine your charity to your own denomination, do so much for others that you can afford to do but little to promote the prosperity of your own congregation. Take a great interest in the affairs of other churches, but be quite indifferent towards those of your own.—*Oxford Intelligencer.*

Ps. 119: 130.—"The entrance of thy words giveth light; it giveth understanding unto the simple."

While we were a member of Newton Theological Institution, we spent one of our vacations in—County, Mass. The Baptist Church in the place where we were, is small and feeble, but a little body of dear good brethren and sisters. Among them was an individual of about 25 years of age, a reputed idiot. As he, and all the family are now living, I forbear names. The case of Moses (for such I will call him, and he never went by but one name) interested me much. I was told during a revival in that place some years since, Moses was found in the woods one day trying in his way to pray. No one noticed it, because he was considered a fool. It was be-

lieved if there is a heaven, Moses would go there, for he did not know enough to sin. No one considered he could pray, or knew enough to do anything, as he could not take care of himself. In the process of time, he came into the meetings, and talked. It could hardly be believed that he knew what he was about, but all were forced to believe. He joined the church, and to me it was a matter of astonishment how one who could hardly tell whether he was well or ill, could talk so in meetings. No one conversed with him, for he was wholly incapable of conversation. In meeting however, he spoke well—it did me good to hear him. I often thought I should admire to have some sceptic hear him and then undertake to converse with him out of meeting. I thought his idiocy and spiritual understanding would be a matchless puzzle for a sceptic.—*Zion's Advocate.*

PERSONAL DECORATION.—In a short time of universal famine, how many jewels would you give for a single half loaf of bread? In a raging fever, how many diamonds would you sacrifice for a moment's ease? In a parched desert, how many embroidered robes would you exchange for a cool draught? That these gaudy trifles should be valued at so high a rate is certainly no small disparagement to the understanding of mankind, and is a sad demonstration of the meanness into which we have sunk by the fall. Compare them with the sublime and lovely objects that every where meet your eye in creation around you. Can your richest purple excel the violet, or your purest white eclipse the lily of the valley? Can your brightest gems outshine the glory of the sun? Why then should enormous sums be expended in glittering baubles and sparkling dust? Compare them with your books, your Bibles, your souls—all neglected for their sake!—Arise at once, to correct sentiments and noble aims, making the Bible your looking glass, the graces of the Spirit your jewels.—If you must shine, shine here; here you may shine with advantage in the estimation of the wise and good; in the view and approbation of the holy angels and the eternal God: shine in death when the lustre of the fine gold has become dim, and the ray of the diamond extinguished—shine in the celestial hemisphere with saints and seraphim, and the splendor of the eternal.

ANOTHER LABORER FALLEN.—Died in Porter, Me. Elder JOSHUA ROBERTS, aged 71. He had just returned home from a neighboring town, where he had gone to do a little business. As he was taking some wheat which he had purchased, from a bag, he instantly fell down and expired. Br. R. was one of the oldest ministers of our denomination in the state. Thirty years he preached at Kennebunk, three years at Limerick, and has supplied many destitute churches in various places. He was remarkable for the degree of health which he has enjoyed, so that he was rarely, if ever, absent from his Sabbath labors. He was present at the organization of York Association, and was at all the sessions since a period of sixty years. He was a humble, devoted and very useful minister, and we doubt not, has gone home to receive his reward.

THE CHILD'S TESTIMONY.—A little boy once asked, what was the difference between Baptists and Pedobaptists. The difference was explained to him in terms which he could understand. Well, said he, 'which is right?' The answer was, 'you must go to the Bible to find out that.' He got his Bible, and after finding and reading several passages, such as the description of Christ's Baptism, that of the eunuch, &c. he looked up at the use of language, and the different practices of Christians, that she did not understand the question, and hesitated. The pastor, perceiving the difficulty, said to her, if the church should vote to receive you, how should you wish to be baptized?—Why said she, pointing away toward the river, which was near by, I want to be baptized in the river, as Jesus was.—*N. H. Bap. Register.*

THE UNPREJUDICED MIND UNDERSTANDS THE BIBLE.—In a certain town in New England, during a revival of religion, among others who offered themselves for admission to the Baptist church, was quite a young girl whose advantages for gaining information, especially religious information, had been very limited. After telling what she hoped the Lord had done for her soul, she was asked what she thought was the right mode of baptism. She was so unacquainted with the use of language, and the different practices of Christians, that she did not understand the question, and hesitated. The pastor, perceiving the difficulty, said to her, if the church should vote to receive you, how should you wish to be baptized?—Yours, &c., E. CURTIS.

The Lord has recently revived his work in Williamsburg, Erie Co., N. Y. A number of stout-hearted sinners, who have been made willing to bow at the foot of the cross, have found that "Christ is the end of the law for righteousness to every one that believeth." I have recently baptized fourteen—and the bleating of lambs around the tent tells the approach of more. "Not unto us, O Lord! not unto us, but to thy name be the praise."

THE CHRISTIAN'S HOPE.

Man is a being possessed of a mind, which is to exist coeval with eternity. To him has been committed social, moral, and intellectual faculties, each of which has an influence in the formation of his character. That the mind is constantly grasping for something beyond this world, that every thing which bears the impress of mortality, fails of satisfying the desires of the soul, and of producing that inward peace so necessary to lasting happiness, our own, and the experience of every enlightened mind testifies; and indeed there is an inconsistency in the supposition, that it is possible for the mind to be satisfied with things of a fading and transitory nature, and that immortality can rest its blissful hopes on the broken reed of mortality.

But if the man who is trusting to his riches, if he who is enjoying the sweets of friendship, and expecting the solace of friends in his declining years; if he who is toiling to arrive at the summit of fame, fails of obtaining the desired object, what is there that can yield "the soul's calm sunshine and the heartfelt joy?" We answer, the Christian's Hope. Riches may "take to themselves wings and fly away," friends may fall a prey to the fell monster death, and fame is a phantom; but the possession of this treasure is that, which the lapse of time cannot tarnish, which will be a stay in life, and in death, a sure passport to mansions of rest.

This hope is the Christian's all. It sweetens the cup of affliction, and when the waves of adversity roll over him as a flood, when he is forsaken by friends, and persecuted by foes, it cheers his soul, with the sure prospect of another and better world.

When all around is gloom, it kindles a flame within, which shall grow brighter, and brighter through the endless ages of eternity. Through whatever scenes, or dangers he may be called to pass, the Christian finds this his sure refuge and rock of defence.

The Christian's hope is "big with immortality." Whatever it presents to the vision of his mind, is held in the light of eternity. Does it impress him with a firm belief in the glories of heaven, and in the exquisite joy that fills the souls and irradiates the countenances of the celestial train; it also assures him, that these are not fantastic dreams, but that they are sublime and majestic scenes, which shall exist as long as eternity. It affords him the sweet consolation, that He, in whom he trusts, is eternal, and that every thing connected with a future state, has been stamped with the sign of immortality. But it is on the death bed, that we behold this hope reigning triumphant. When the body is racked with pain, when nature sinks under the ravages of disease, and the pulse grows feeble, hope causes the eye to beam with a heavenly lustre, and fills the soul with "peace like a river." It bids him not repine under the struggles of expiring nature; and when his pulse grows feebler still, and his sight grows dim, he shrinks not back at his approaching dissolution; but with an unshaken confidence he exclaims "Oh death, where is thy sting; O grave, where is thy victory;" and in the last glimmering light of life it illuminates the "dark valley of the shadow of death" till the soul joins that throng, which no man can number.

The encouragement is here presented to the Christian: how should that hope, which is fraught with such momentous consequences, encourage him in the divine life; and how important it is, that he should so live as ever to be prepared to render a reason for the hope he has within him.

The Christian should advance in the way of life, as steadily as the sun performs his daily course, and like him should exert a healthy and vivifying influence.

In fine, who would not be a Christian; who contrasting the cold and heartless world, would not be the devoted follower of God, say, in addition to the language of Balaam, let me have the Christian's hope, that I may "die the death of the righteous, and that my last end may be like his."

EDWARD BENTLEY.

opied the heavens of Palestine, on that memorable day when the waters of the Jordan were parted to receive their great Creator. The administrator, with hands uplifted, addressing the God of the universe in his own great temple. The youthful converts standing ready to follow in the steps of their master; and the dense throng on the margin of the clear stream: all conspired to fill the mind with new and overpowering emotions.

Brother Bachelor proceeded to administer the ordinance. At first he was solemn, and deep reverence was the only feeling observable on his countenance. But as one after another arose from the liquid grave, a holy enthusiasm spoke in the tones of his voice; now addressing a youthful convert, relative to that course of life he had begun; or again with deep and thrilling fervour appealing to those who crowded the banks, upon the necessity of repentance. Thus he continued until twelve males and ten females, all blooming in youth, had received the sacred ordinance. A young man from a neighboring town, struck with the conviction that it was his duty to be baptized, earnestly begged the privilege of going forward. The brethren collected together, spoke of his sinfulness in such a manner as to lead to the belief that he knew the plague of his own heart, and he likewise spoke of trusting alone in the Saviour, with so much child-like confidence, that the language of all was, "Can any man forbid water that this man should be baptized?" And he soon witnessed a good confession before many witnesses;—thus making twenty-three in all. And these we hope are only an advanced guard to the battalion whom the Captain of our salvation will make willing and valiant soldiers, in his glorious cause, although they are now in the ranks of the enemy.

JOHN BUTLER.

For the Christian Secretary.

"A TIME TO MOURN."

When sin greatly prevails—when oppression, Sabbath-breaking, and intemperance prevail—when threatening judgments approach us—when wars and rumors of wars alarm us—when earthquakes and pestilences sound their direful messages abroad to a guilty world—when some who make laws fear not God; and some who support them fear not the laws—fear not God nor regard man—when the world liveth in wickedness, and generation after generation are perishing out of Christ, it is "A time to mourn."

For the Christian Secretary.

"THE CHRISTIAN'S HOPE."

Man is a being possessed of a mind, which is to exist coeval with eternity. To him has been committed social, moral, and intellectual faculties, each of which has an influence in the formation of his character. That the mind is constantly grasping for something beyond this world, that every thing which bears the impress of mortality, fails of satisfying the desires of the soul, and of producing that inward peace so necessary to lasting happiness, our own, and the experience of every enlightened mind testifies; and indeed there is an inconsistency in the supposition, that it is possible for the mind to be satisfied with things of a fading and transitory nature, and that immortality can rest its blissful hopes on the broken reed of mortality.

But if the man who is trusting to his riches, if he who is enjoying the sweets of friendship, and expecting the solace of friends in his declining years; if he who is toiling to arrive at the summit of fame, fails of obtaining the desired object, what is there that can yield "the soul's calm sunshine and the heartfelt joy?" We answer, the Christian's Hope. Riches may "take to themselves wings and fly away," friends may fall a prey to the fell monster death, and fame is a phantom; but the possession of this treasure is that, which the lapse of time cannot tarnish, which will be a stay in life, and in death, a sure passport to mansions of rest.

This hope is the Christian's all. It sweetens the cup of affliction, and when the waves of adversity roll over him as a flood, when he is forsaken by friends, and persecuted by foes, it cheers his soul, with the sure prospect of another and better world.

When all around is gloom, it kindles a flame within, which shall grow brighter, and brighter through the endless ages of eternity. Through whatever scenes, or dangers he may be called to pass, the Christian finds this his sure refuge and rock of defence.

The Christian's hope is "big with immortality."

Whatever it presents to the vision of his mind, is held in the light of eternity. Does it impress him with a firm belief in the glories of heaven, and in the exquisite joy that fills the souls and irradiates the countenances of the celestial train; it also assures him, that these are not fantastic dreams, but that they are sublime and majestic scenes, which shall exist as long as eternity. It affords him the sweet consolation, that He, in whom he trusts, is eternal, and that every thing connected with a future state, has been stamped with the sign of immortality. But it is on the death bed, that we behold this hope reigning triumphant. When the body is racked with pain, when nature sinks under the ravages of disease, and the pulse grows feeble, hope causes the eye to beam with a heavenly lustre, and fills the soul with "peace like a river." It bids him not repine under the struggles of expiring nature; and when his pulse grows feebler still, and his sight grows dim, he shrinks not back at his approaching dissolution; but with an unshaken confidence he exclaims "Oh death, where is thy sting; O grave, where is thy victory;" and in the last glimmering light of life it illuminates the "dark valley of the shadow of death" till the soul joins that throng, which no man can number.

The encouragement is here presented to the Christian: how should that hope, which is fraught with such momentous consequences, encourage him in the divine life; and how important it is, that he should so live as ever to be prepared to render a reason

THE CHRISTIAN SECRETARY.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 19, 1839.

FAIR WEATHER CHRISTIANS.—Those who are accustomed to attend public worship on "rainy" days, will understand this heading. Those also who stay at home in such weather may suspect its import, and make the necessary application. Perhaps it is a *misnomer*, for strictly speaking, there is only one class of Christians, and they continue such in all circumstances, and in all weathers. But some profess to be Christians who yet absent themselves from the house of God whenever it will subject them to a little inconvenience. They are exceedingly apt to be sick on Sundays; they almost uniformly take medicine on a Saturday night, if obliged to take it at all; and they deem themselves infinitely more liable to catch cold, and become afflicted with rheumatism, on the Lord's day, than on any other day of all the week. And yet they will do business, travel for pleasure, attend weddings, and so forth, whether the weather be fair or foul. We presume it must have been to such persons that reference is made by the Apostle when he says, "Do not forget the assembling of yourselves together as the manner of some is." Suppose all Christians were to act in the way those whom we have styled "fair weather Christians" do, we might as well shut up our meeting-houses on wet and stormy Sabbaths. And indeed this, as we have been informed, is not an uncommon thing in some parts of the South. Such procedure goes to destroy the very existence of pure and self-denying Christianity; and if it does, those who practice it throw much doubt upon their Religion. We fear that many of them "have a name to live, but are dead." With the exception of the feeble, the sick, and those that wait upon the sick, all the members of a church are bound to attend the house of God constantly, wet or dry, sunshine or storm. Our Sabbath may be very few, and we have a great and momentous work to perform with reference to eternity. Young says—

"Man is not rich in time, he may be poor, Part with it, as with money, sparingly,"

and if this be true with regard to time in general, how much more true is it with regard to *holy time*. To every Christian then we would say,

"Part with it as with money, sparingly, And only in the purchase of its worth."

In other words, devote the day of God only to purposes of moral and spiritual improvement,—avail yourselves continually of the privileges of the sanctuary, and put a proper estimate upon every sermon, every prayer, every season of communion, in order to be prepared for the higher and holier services of the upper sanctuary. O that every member of our churches were disposed, in the full and glowing sincerity of an humble and contrite heart, to respond:—"One thing have I desired of the Lord and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and inquire in his temple!"

A MISTAKE RECTIFIED.—A brother in Fairfield County complains of our remarks respecting a Baptist minister who, we stated in the Secretary of the 29th ult., did not take either the Christian Secretary or the Christian Review, on account of his alleged poverty, although receiving a competent salary, &c. He surmises they were meant for him, and if so, complains of them as unjust. We are quite disposed to give the most ample satisfaction to Bro. C.; and cheerfully state, for the information of all those whose minds may have fastened on him as the subject of our remarks, that we consider his reasons for declining to take the two periodicals referred to, abundantly satisfactory. But we do not feel inclined to say whether we meant him, or some other person. If the cap fits, as saith the proverb, let any one that chooses wear it. But we have reason to believe that there is more than one minister, both in the State of Connecticut, and out of it, who refuses to take the Christian Review and other publications of equal importance, for reasons as insufficient as those to which we referred. We are happy to have it in our power to state that we entertain high respect for the Brother who has written to us, and wish to cherish towards him nothing but the kindest feelings. Further, we may be permitted to say, in this place, that in conducting the Christian Secretary, we mean to avoid personalities as much as possible. Still we shall tell "the truth the whole truth, and nothing but the truth." "He that hath ears to hear, let him hear."

COMMUNICATIONS.—As we wish to render the Christian Secretary as interesting to our friends as we possibly can, we earnestly solicit communications for its columns from all parts of the State. On this account it would give us much pleasure to hear occasionally from the eastern part of the State, where a large and most respectable class of Baptists reside. We hear from them less frequently than we desire; and as we are sure this arises from no lack of interest on their part, we trust, they will not for some time forget. We wish all our friends to be perfectly free in their communications, and give expression to all their views and feelings. Never mind, if it should disturb some one's equanimity, even should it be that of the editor. He does not deem himself infallible, and shall be most happy to interchange and compare sentiments with his brethren upon all subjects of common interest.

CHRISTIAN REVIEW.—We have received the first number for the present year. It has been born somewhat out of due time, but we hail its appearance with emotions of pleasure. It is giving this number high praise to say that it is equal to its predecessors. Its contents are as follows:

1. Religion of the Bible; 2. Eclecticism; 3. Zenobius and Probus; 4. Malcom's Travels; 5. Remarks on Romans 8: 18-24; 6. The Martyr Spirit; 7. China; 8. Literary Notices; 9. Miscellaneous Intelligence.

Those of our friends who have not subscribed for the Review, we trust, will do it immediately.

We acknowledge the receipt of the April number of "the North American Review." This publication is conducted with distinguished ability. It is the ablest and most valuable of all our secular periodicals. The present number contains interesting articles on *Italian History*, *Southey's Poetical Works*, *Education*, *Sugar Manufacture*, *Life and Times of Whitefield*, &c.

SUFFIELD, APRIL 15, 1839.

To the Editor of the Christian Secretary:
Dear Brother,—As the friends of Zion are cheered and encouraged to hear of her prosperity, allow me the privilege of informing them through the columns of the Secretary, of what the Lord has done and is doing in this place.

The Second Baptist Church voted in February last, to hold a protracted meeting, to commence on the 20th of that month. We accordingly invited several of our ministering brethren to come over and help us. At this time the church as a body (which consisted of about three hundred members,) was in a low state of religious enjoyment; yet there were some who were laboring in prayer to God daily that he would lift upon us the light of his countenance, and restore to us the joy of his salvation. We invited the Congregational Church and their Pastor, to unite with us in seeking God's face and favor; the Pastor and several of the members came in, and labored in the spirit of the gospel. Our meetings had been in progress but a short time, when it became evident to all, that God who hears prayer, had heard the cry of his dear children and had come by his spirit to bless and build up Zion. Our meetings now became full and deeply solemn—the number of the anxious increased daily, and daily we were made to rejoice, while sinners were made willing to submit to God, and were rejoicing in hope of pardon and acceptance through the atoning blood of Jesus the Lamb of God.

When our meeting had been in progress two weeks, it pleased the great head of the Church to lay me aside from my labors by a severe attack of inflammation of the lungs, attended with violent cough, which confined me to my house for five weeks. I now walk out in pleasant weather, and hope with God's continued blessing to be able to resume my labors in a few weeks. At this period of the meeting, that is when I was taken sick, it became necessary to move out of our house of worship, in order to take it down for the purpose of erecting a new house for the worship of God; we were invited by our Congregational brethren to come into their house, which was accepted by our Church, and we believe the Lord went with his people. The meeting continued there until in all we had met thirty-three days without intermission. As the fruits of the work thus far, I believe I am safe in saying that from eighty to a hundred have been brought out of darkness into God's marvellous light, in this and some of the adjoining towns. The Connecticut Baptist Literary Institution, located here, has shared in the good work; eight or ten of the students, and one of the teachers, have manifested a hope through grace; thirty-seven have put on Christ by being baptized in the likeness of his death—being buried with him in the liquid grave. Among those baptized was the child of eleven years, and the matron of seventy-six. Several are now standing as candidates for baptism, and others we expect, will soon come forward. Some are still anxious to know the way of life, and some are entering it rejoicing in a Saviour's love. Among the joyful converts are two in my own family, my oldest daughter and a young female living with us. Thirty or more will probably unite with the Congregational Church in this place. Truly my dear brother, I can sing of mercy and of judgment. What shall I render to the Lord for all his benefits towards me, and the dear church and people over whom the Holy Ghost has made me overseer? Brethren, pray for us.

Yours in the bonds of a precious Saviour,

H. SEAGER, Pastor of the 2d Baptist Church, Suffield.

P. S. Will the Christian Watchman, Zion's Advocate and Eastern Baptist, please copy.

Rev. HANDEL G. NOTT, of Providence, has accepted the invitation of the Federal Street Baptist Church and Society in Boston, to become their pastor.

OUR FRIENDS, and particularly those who merely send us requests to change the direction of their papers, must remember to *pay their postage*. It is not just to compel us to pay the postage of letters whose whole contents are something like the following:—

"Please send my papers to —, instead of the place where you have been sending them." We cannot afford it.

CITY ELECTION.

At the annual city election on Monday last, the following City Officers were elected for the ensuing year:—

Aldermen—Jeremy Hadley, David F. Robinson, Job Allyn, George Putnam.

Common Council—Henry Barnard, Asaell Saunders, William Hayden, Ezra S. Hamilton, Nathaniel Woodhouse, Roderick Terry, Leonard Kennedy, Jr. Samuel G. Boughton, Chauncey G. Smith, Perry Smith, Horace Goodwin, 2d, Ezra Strong, Reuben Langdon, Joseph Church, Stephen Spencer, Phillip Ripley, Daniel W. Clark, John B. Eldredge, Allen S. Stillman, Danford Knowlton.

Sheriffs—Benjamin Hastings, Nathaniel H. Morgan.

Clerk—William Conner.

Treasurer—Nathaniel Goodwin.

Collector—Benjamin Hastings.

Auditor—William Conner.

The Albany Theatre is about to be converted into an Episcopal Church, after an elegant plan by Mr. Rector, the Architect.

FIRES IN THE WOODS.—The Taunton Whig states that a fire broke out in Freetown woods, (Mass.) a week ago Sunday night, and up to Tuesday noon had burnt over a space of more than nine miles. It is supposed to have been set on fire. A dwelling house and several barns, have been consumed.

We learn also from the Westfield Spectator, that Saturday a pile of brush was set on fire in the town of Russell. It soon communicated to the woods, and has swept over hundreds of acres.

The following is an extract of a letter from E. C. Delavan, of Albany, to the Secretary of the American Temperance Union, dated Rome, (Italy) Jan. 22, 1839.

"I have this day had an audience with cardinal Mezzofante, being the most extraordinary man living, in his particular department—he speaks 45 languages

—he gave me the names of several distinguished Romans, whom I am to see. I am also to have a private audience with the Pope, relative to my mission, at an early date."

Mr. Joseph Thompson, of Huntington, Conn. committed suicide on the 4th inst. by drowning. He was 54 years old, and supposed to be a little deranged.

PHILADELPHIA.—The whole number of births in Philadelphia in the year 1838, was 7780. Deaths, 5462.

LATEST FROM ENGLAND.

Arrival of the Great Western—Important from England.—No War.—Revival of Trade,—and probable Settlement of the Boundary Question.

On Monday morning at quarter after 7 o'clock, the Great Western steamer arrived. She left Bristol at her appointed day, and has been detained so long on her passage by squalls, head winds, heavy winds, thunder and lightning, and every obstacle that wind and water could create.

The news is of the highest importance, and the question of peace—a long peace with England, and the revival of our commercial transactions with redoubled energy, is settled. The Message of the President, and Protocol of Mr. Fox and Mr. Forsyth, had arrived in England by the English packet ship, a few days before the sailing of the Great Western, and, to every appearance, caused no uneasiness or fluctuation in our political or commercial relations. The moderate tone of the President was respected, although the Tory papers attempted to attribute hostile views to our government. The "London Times," in a very elaborate article on the boundary question, comes out quite pacifically, and proposes an exchange of territory, in order to bring the matter to a termination. If the tory opposition are favorable to a compromise, the ministry will be more so, and then all difficulties will soon be removed.

It will be perceived also by our private correspondence from London, that *American securities* were not much affected by the belligerent aspect from this side. Cotton is rising—trade is reviving—corn is falling—the English government is calm, and the tory opposition not as blustering as was expected.—N. Y. Herald.

THE LAST ERUPTION OF MOUNT VESUVIUS.—The following extract of a letter dated Naples, January 3d, 1839, gives an interesting description of the last eruption of this celebrated volcano:—

"On the night of the 31st December, the Neapolitanians were welcoming the new year with fire works, squibs, and crackers of every description, when suddenly, about ten o'clock, Vesuvius burst forth with a cloud of black smoke and fire; and in indignation, I suppose, of such paltry waste of gunpowder, was determined to show them what fire work ought to be.—The next morning the black smoke was grand beyond conception. As we stood in the balcony trying to sketch it, our paper was covered with dust and small ashes, although at a great distance of at least twelve miles from the crater."

On Tuesday it continued to increase in violence, and on Wednesday we set off upon our terrific expedition up the mountain. We staid until night at the Hermitage, and walked along a ridge, where we were safe, towards the cone. It was dark, and the roar of the mountain was more awful than I can make you understand. It was the first night the mountain had relieved itself by the lava pouring its torrents over the side of the crater. Down below us there was a lake of lava at a white heat, about half a mile wide flowing towards Resina. There has not been such an eruption for many years. We saw two cottages swallowed up, and vineyards destroyed. Before us, a fountain of fire from the crater, going straight up, and also on every side topped by a mass of jet black smoke; a little to the left the full moon, with a gentle soft light. To our right the enormous heaving of a sea of light, almost a blood-red heat, not so intensely white as that hurled from the crater."

FIVE MEN GONE OVER THE FALLS.—The report circulated yesterday, of five men having been precipitated over Niagara falls, turns out to be but too true. The only particulars which we have been able to learn, are, that just before sunrise on Thursday morning last, a boat with two men in it, was discovered in the middle of the river, above the falls, vainly endeavoring to make their way through the ice, with which they were enclosed, to the Canada shore. Their utmost exertions proved unavailing, and in a short time they were seen to enter the cascades, when they disappeared. In half an hour after, another boat, with three men in it, was discovered in the same awful situation, and trying too, to gain the Canada side; but in a few moments shared the melancholy fate of the other. Yesterday, the body of a man was picked up by the neighbors to be on fire. Six of the inmates, the poor of the town, and two persons on a visit from Newport, to Mr. Peckham's family, perished in the flames! Mr. and Mrs. Peckham barely escaped with their lives.

AWFUL OCCURRENCE.—The Providence Journal

says that a man called at a Poor House in Exeter, Rhode Island, kept by Timothy Peckham, on Wednesday evening last, about 12 o'clock and demanded admittance—he was refused. They told him he could go into the barn and sleep; he threatened to have revenge. In a short time after, the house was discovered by the neighbors to be on fire. Six of the inmates, the poor of the town, and two persons on a visit from Newport, to Mr. Peckham's family, perished in the flames! Mr. and Mrs. Peckham barely escaped with their lives.

FIRE IN MAINE.—On the night of the 6th inst. the large and valuable barn of James Clark, Esq., of Greenfield near Bangor, was burnt with all its contents. The family were asleep, and awoke in consequence of the lowing of the cattle, too late to save any thing from the barn—seventeen head of cattle, four horses, and a number of sheep perished, and fifteen tons of hay and other property were destroyed.

BENEVOLENT.—The State of Massachusetts has appropriated since 1830 for the support of the deaf and dumb at the asylum in Hartford, Ct. the sum of \$16,569. The expenditure, during the first year for this benevolent purpose was \$4,449. The number of beneficiaries from this State at the institution in Hartford, is fifty-four.

The expenditures for the support of the blind, in Boston, have been \$57,846. The number of pupils in the institution is thirty-two.—*Greenfield Courier*.

By the Logansport Herald, Extra, of April 6th, we have news of the decease of Gen. John Tipton, late a Senator of the U. S. States from the State of Indiana. At the moment of apparent good health, he was attacked, on the night of the 4th instant, with what was called an apoplexy of the lungs, of which he expired on the afternoon of the day following.

ADVANTAGE OF POVERTY IN EARLY LIFE.—An English judge being asked what contributed most to success at the bar, replied,—"Some success by great talent, some by high connections, some by a miracle, but a majority by commencing without a shilling."

To TAKE GREASE OUT OF SILK.—If a little powdered magnesia be applied on the wrong side of the silk, when the spot is discovered, it is a never failing remedy, the dark spots disappearing as if by magic.

It is stated in the Philadelphia Ledger, that there

is a number of infamous wretches in that city, engaged in kidnapping children, and detaining them, to secure a reward for their restoration.

NOTICE—CONNECTICUT BRANCH OF BAPTIST GENERAL TRACT SOCIETY.—At a late meeting of the Executive Committee, Rev. Davis T. Shaler was appointed agent for New Haven County—in the room of Rev. T. O. Judd, who has removed from the State.

J. G. COLLOM, Sec'y.

Danbury, April 11, 1839.

NOTICE.—The Minister's and Deacon's Conference

of Litchfield County and vicinity, will be held at the Baptist meeting-house in Norfolk, on Wednesday, the first day of May, at half past 10, A. M. Sermon by Bro. George B. Atwell of Canton. A general attendance is requested.

SIAS AMBLER, CLERK.

Norfolk, April 8, 1839.

NOTICE.—The annual meeting of the Windham County Temperance Society, will be held at Brooksville, Conn., on Tuesday, April 23d, at one o'clock, P. M. All the town Societies are requested to send delegates.

D. HUNT, SECRETARY.

Pomfret, April 11, 1839.

NOTICE.—The subscriber having removed, to Portersville, Conn. requests all communications for him directed to that place.

ERASTUS DENISON.

Portersville, April 8, 1839.

NOTICE.—The Third Annual Meeting of the AMERICAN AND FOREIGN BIBLE SOCIETY will be celebrated on the 23d inst. at 10 o'clock, A. M. in the meeting-house of the First Baptist Church in Second street, Philadelphia.

The increasing responsibilities and duties of this Institution, call for the sympathy and prayers of all the friends of the Saviour, whose cause it is intended to promote, and they are affectionately requested, earnestly to implore the gracious influence of the Holy Spirit, to direct the deliberations of the Society at its ensuing anniversary.

Life Directors, Life Members, Delegates, Officers of Auxiliary Societies, and the friends of faithful translations, generally, are respectfully invited to attend a special meeting in the Lecture-Room of the Church, one hour at nine, A. M.) preceding the public exercises of the Society, that the representatives of our denomination from different parts of the land, may unite in prayer for the universal distribution of faithful versions of the Bible in ALL LANDS. Our hopes of success in this vast enterprise, are founded upon the promises of God, and the believing prayers of his people.

CHARLES G. SOMMERS.

Cor. Sec'y of A. and F. B. S.

NOTICE.—The Hartford County Temperance Society will hold its Annual Meeting in Farmington, on the 4th Tuesday, 25th day of

POETRY.

For the Christian Secretary.

WHAT IS HEAVEN?

What is Heaven? That holy place,
Where God unveils his shining face;
Where Christ our Saviour intercedes,
And his atoning merits pleads.

There holy angels strong and bright,
Sing praises with extreme delight.

What is Heaven? A place of love,
Where all the happy saints above,
In sweet delightful concert blend,
Around the seat of Christ their Friend:

Angels and saints with joy conspire,
To praise our God with pure desire.

Heaven is the rest prepar'd by God,
For those who, purchased by the blood
Of our High Priest, shall ever sing,
The honors of our Saviour king.

Heaven is most pure, there none can go,
But those who love the Lord below.

E.

MISCELLANEOUS.

DREAMS.

Dreams can be produced by whispering in the ears when a person is asleep. One of the most curious as well as authentic examples of this kind has been referred to by several writers. I find the particulars in a paper by Dr. Gregory, and they were related to him by gentlemen who witnessed them. The subject of it was an officer in the expedition to Louisburg, 1758, who had this peculiarity in so remarkable a degree, that his companions in the transport were in the habit of amusing themselves at his expense. They could produce in him any kind of a dream, by whispering into his ear, especially if this was done by a friend, with whose voice he was familiar. At one time they conducted him through the whole progress of a quarrel, which ended in a duel; and when the parties were supposed to be met, pistol was put into his hand, which he fired and was awakened by the report. On another occasion, they found him asleep on the top of a locker, or bunker in the cabin, when they made him believe he had fallen overboard, and exhorted him to save himself by swimming. They then told him that a shark was pursuing him, and entreated him to dive for his life. He instantly did so with so much force as to throw himself entirely from the locker, upon the cabin floor, by which he was much bruised, and awaked out of course.

After landing of the army at Louisburg, his friends found him asleep in his tent, much annoyed by the cannonading. They then made him believe that he was engaged, when he expressed great fear, and showed an evident disposition to run away. Against this they remonstrated but at the same time increased his fears by imitating the groans of the wounded and dying; and when asked, as he often did, who was down, they named his particular friends. At last they told him that the man next himself in the line had fallen, when instantly he sprang from his bed, out of his tent, and was roused from his danger and his dream together by falling over the tent ropes. A remarkable circumstance in this case was, that after these experiments, he had no distinct recollection of his dreams, but only a confused feeling of oppression or fatigue; and used to tell his friend that he was sure he was playing some trick upon him. A case entirely similar in its bearing is related in Smellie's Natural History, the subject of which was a medical student in the University of Edinburgh.

A singular fact has often been observed in dreams which are excited by noise, namely, that the same sound awakens the persons, and produces the dream, which appears to him to occupy a considerable time. The following example of this has been repeated to me. A gentleman dreamed that he had enlisted as a soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot, and at last carried out for execution. After the usual preparations, a gun was fired; he awoke with the report and found that a noise in the adjoining room had produced both the dream and awaked him. The same want of the notion of the time is observed in dreams from other causes.

Dr. Gregory mentions a gentleman, who after sleeping in a damp place, was for a long time liable to a feeling of suffocation whenever he slept in a lying posture, and this was always accompanied by a dream of a skeleton, which grasped him violently by the throat. He could sleep in a sitting posture without any uneasy feeling; and after trying various experiments, he at last had a sentinel placed beside him, with orders to wake him whenever he sank down. On one occasion he was attacked by the skeleton, and a long struggle ensued before he awoke. On finding fault with his attendant for allowing him to lie so long in such a state of suffering, he was assured that he had not lain an instant, but had been awoken the moment he began to sink. The gentleman, after a considerable time, recovered from the affection.

WOMAN'S KINDNESS.

Mr. F. Crummet, M. P., relates the following incident, which occurred while he was passing through a small village near Rochfort, as a prisoner, under a military escort. It will show, to those acquainted only with modern customs, the value of the kindness formerly practised, in washing the feet of strangers. St. Paul, in enumerating the deeds of kindness which especially recommended aged widows to the kindness of the church, says, 'If she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted,' &c.

I had obtained a fresh supply of canvass for my feet, which were then blistered and extremely sore; but this was soon worn out, and I suffered dreadfully. About noon, we halted in the market place of a small town, bearing every mark of antiquity—I think it was Melle—to rest and refresh. To escape the sun, I took my seat on an old tea chest, standing in front of a huckster's shop, and removed my tattered moccasins. Whilst doing this, an elderly lady came out of the shop, accompanied by a young girl prettily dressed, and 'Pauvre garçon!'—Pauvre prisoner!—were uttered by both. The girl, with tears in her

eyes, looked at my lacerated feet, and then, without saying a word, returned to the house. In a few minutes afterwards, she reappeared; but her finery had been taken off, and she carried a large bowl of warm water in her hands. In moment the bowl was placed before me, she motioned me to put in my feet, which I did, and down she went upon her knees, and washed them in the most tender manner. Oh! what luxury was that half hour! The elder female brought me food, whilst the younger, having performed her office, wrapped up my feet in a soft linen, and then fitted on a pair of her mother's shoes.

'Hail, woman, hail! last formed in Eden's bowers,
Mid humming streams, and fragrance-breathing flowers;
Thou art, 'mid light and gloom, through good and ill,
Creator's glory—man's chief blessing still.
Thou calm'st our thoughts, as halcyons calm the sea,
Sooth'st in distress, when servile minions flee;
And Oh! without thy sun-bright smiles below,
Life were a night, and earth a waste of wo!'

During the process above mentioned, numbers had collected round, and stood silently witnessing so angelic an act of charity. Eulalie heeded them not; but when her task was finished, she raised her head, and a sweet smile of gratified pleasure beamed on her face.

THE BROKEN FINGER POST.—Some time ago, when travelling in a strange neighborhood, I came to a place where the road branched off in two opposite directions, so that how to proceed I did not know. It was indeed, a puzzling situation; for as night was coming on, my taking the wrong road would have been attended with great inconvenience. At last I perceived a finger post which, in my perplexity, I had not noticed: hastening up to it, I read the inscription on the left arm, which pointed towards two distant towns, neither of which I wanted to visit. I then passed round to look at the opposite arm, when lo! it was broken off. "Well, come," said I to myself taking heart, "I now, at least know very well the road I am not to go."

We sometimes meet with such difficulties that we seem to come to a stand in our minds, not knowing which way to turn. What to attempt, how to act, and what will be the end of it, we cannot tell. This part of the finger-post is broken off. In such trying and dangerous situations, however, when we might be tempted to turn aside from the path of duty, God does often so mercifully hedge up some of our ways with thorns, and so instruct us by the directions of his holy word, that if we will but give heed to it, there is a plain warning given of the road we are not to go. This is an unspeakable mercy; let us in all cases turn promptly from the forbidden path, and leave the rest to him. If we sincerely look to him, in a child-like spirit, we are sure to obtain the direction he has promised to bestow. He will bring even "the blind by a way that they knew not," and "lead them in paths that they have not known." He will make darkness light before them, and crooked things straight. Trust then "in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

DIVINATION BY ARROWS.

Ezekiel xxi. 21.—"The King of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright."

A popular superstition among the ancient Arabians was the azlam, or divination by arrows; those used for the purpose being kept in the temple of some idol, in whose presence they were consulted. The art was thus performed: three arrows were enclosed in a vessel; on the first was inscribed, "God command me;" on the second, "God forbid me;" the third was plain. If the first was drawn out, the suppliant prosecuted his design; if the second, he deferred it for a year; if the third, he drew again, until he received an answer, not forgetting to repeat his present to the idol, or the priest, each time. No affair of importance was undertaken, be it a journey, a marriage, a battle, or a foray, without the advice of these sacred implements. Matters of dispute, such as the division of property or plunder, were settled by an appeal to them. The ancient Greeks practised this sort of divination, as did the Chaldeans; for we learn from the above quoted passage, Ezekiel xxi. 21, that the king of Babylon, in marching against Jerusalem, "stood at the parting of the way, to use divination, making his arrows bright" (or, as Jerome explains it, mixing and shaking them together); that he might know which city first to attack.

LYING.

"Lying lips are an abomination to the Lord."
Prov. 12. 22.

Mr. Park, in his Travels through Africa, relates, that a party of armed Moors, having made a predatory attack on the flocks of a village at which he was staying, a youth of the place was mortally wounded in the affray. The natives placed him on horseback, and conducted him home, while his mother preceded the mournful group, proclaiming all the excellent qualities of her boy; and by her clasped hands and streaming eyes, discovered the inward bitterness of her soul. The quality, however, for which she chiefly praised the boy, formed, of itself, an epitaph so noble, that even civilized life could not aspire above it. "He never," said she, with pathetic energy, "he never, never told a lie!"

HOW THE PILGRIM FATHERS SERVED DUELISTS.—The following account of the first duel fought in New England, and the second political offence committed in the Plymouth Colony, we take from a work entitled 'The New England Chronology.' The date of the event is June 8th, 1621:

The second offence is the first duel fought in New England, upon a challenge to single combat, with sword and dagger, between *Edward Doty* and *Edward Leister*, servants of *Mr. Hopkins*. Both being wounded, the one in the hand, the other in the thigh, they are adjudged by the whole company to have their head and feet tied together, and so to lie for twenty-four hours, without meat or drink; which is begun to be inflicted. But within an hour, because of their great pains, at their own and their masters' humble request, upon promise of better carriage, they are released by the Governor.—*Pa. Observer.*

HAZARDOUS EXPLOIT.

FROM MR. STEPHENS' INCIDENTS OF TRAVEL.

Well pleased with having my plane arranged, I went out without any specific object, and found myself on the bank of the Neva. Directly opposite the Winter Palace, and one of the most conspicuous objects on the whole line of the Neva, is the citadel, or old fortress, and, in reality, the foundation of the city. I looked long and intently on the golden spire of its church, shooting towards the sky and glittering in the sun. This spire, which rises tapering till it almost seems to fade away into nothing, is surmounted by a large globe, on which stands an angel supporting a cross. This angel being made of corruptible stuff, once manifested symptoms of decay, and fears were entertained that he would soon be numbered with the fallen. Government became perplexed how to repair it, for to raise a scaffold so high would cost more than the angel was worth.

Among the crowd which daily assembled to gaze at it from below was a roofer of houses, who, after a long and silent examination, went to the government and offered to repair it without any scaffolding or assistance of any kind.

His offer was accepted; and on the day appointed for the attempt, provided with nothing but a coil of cords, he ascended inside to the highest window, and looking for a moment at the crowd below, and at the spire above him, stood upon the outer ledge of the window. The spire was covered with sheets of gilded copper, which, to beholders from below, presented only a smooth surface of burnished gold; but the sheets were roughly laid and fastened by large nails, which projected from the sides of the spire. He cut two pieces of cord, and tied loops at each end of both, fastened the upper loops over two projecting nails, and stood with his feet in the lower; then clinching the fingers of one hand over the rough edges of the sheets of copper, raised himself till he could hitch one of the loops on a higher nail with the other hand; he did the same for the other loop, and so raised one leg after the other, and at length ascended, nail by nail, and stirrup by stirrup, till he clasped his arms round the spire directly under the ball.

Here it seemed impossible to go any farther, for the ball was ten or twelve feet in circumference, with a smooth and glittering surface, and no projecting nails, and the angel was above the ball, as completely out of sight as if it were in the habitation of its prototypes. But the daring roofer was not disheartened. Raising himself in his stirrups, he encircled the spire with a cord, which he tied round his waist; and, so supported, leaned gradually back until the soles of his feet braced against the spire, and the body fixed almost horizontally in the air. In this position he threw a cord over the top of the ball, and threw it so coolly and skillfully, that at the first attempt it fell down on the other side, just as he wanted it; then he drew himself up to his original position, and, by means of this cord, climbed over the smooth sides of the globe, and in a few moments, amid thunders of applause from the crowd below, which at that great height sounded only like a faint murmur, he stood by the side of the angel. After attaching a cord to it he descended, and the next day took up with him a ladder of ropes, and effected the necessary repairs.

From numerous commendatory notices, the following are published:

NO CURE NO PAY!

THE AMERICAN CORN CURE.

A new effectual cure for CORNS without causing

P. S. The money refunded in all cases where no cure is effected.

For sale by ABIAL A. COOLEY, Druggist, 84 State Street, Hartford, Conn.

March 22.

COOLEY'S ANTI-DYSPEPTIC OR

JAUNDICE BITTERS,

An effectual Remedy for Jaundice, equally good in Wine, Spirit, or Water.

MOST people are more or less troubled at this season of the year, with the Jaundice, caused by a vivified state of the blood, and humors from the bile, regurgitating or being absorbed by it, by which the functions of the body are injured, and the skin rendered yellow, and frequently almost black.

These Bitters have been known for years as the best remedy ever offered for the cure of this troublesome complaint, especially if taken in the commencement of the disease, which makes its appearance by a morbid yellowness of the complexion, particularly the whites of the eyes, dulness, inactivity, anxiety, uneasiness and uneasiness at the pit of the stomach, itching of the skin, Dizziness, want of appetite, languor, and weakness of the joints, especially the knees in ascending a hill or stair, and many other hypochondriac affections too numerous to mention, all of which if timely attended to, will be effectually removed by use of these BITTERS.

Prepared and sold by A. A. COOLEY, Druggist, 84 State Street, Hartford, and by Druggists generally.

Price 12½ cents.

March 22.

Mothers' Monthly Journal,

Edited by Mrs. H. C. CONANT, and published by BENNETT & BRIGHT, Utica, N. Y.

The fourth volume of the Journal will be commenced January 1, 1839, and will be conducted on the same general plan, and by the present successful editor.

The work was undertaken, on the part of the publishers, from a conviction of its importance: the same reasons have induced them to continue it without pecuniary advantage to themselves. They now hope the time has come for an effort on the part of its friends to give it a greatly increased subscription list. The religious press—conventions and associations—have given highly encouraging notices of the work. This, with the fact that many enlightened parents, in different sections of the country, have become deeply interested in its prosperity, induces the publishers to expect that at least TWO THOUSAND new subscribers will be added to the list for volume four. To this end, those who have acted heretofore as agents are requested to continue their services; and in any church where there is no agent, the pastor of such church will greatly oblige the publishers by selecting a mother, who will collect the subscriptions and make the remittances.

From numerous commendatory notices, the following are published:

From the *Christian Review*, of June, 1838.

"Much as has been said on maternal influence, its importance to morals and religion is still far from being duly appreciated. Not only the history of religious conversions and of extraordinary piety, but a philosophical view of the maternal relations, the magic of a mother's sacred name created by assiduity, by constant fidelity, and not rarely by acts of heroism, nowhere else to be witnessed, and the direct power of her soft influence on the infant mind, clearly show, that Christian mothers are committed, in no subordinate degree, the destinies of the human race. We rejoice in the success that attends the efforts made in the journal above named, ['Mothers' Monthly Journal'] to aid this class of individuals in discharging their high and holy trust. We need not say a word in commendation of its general character and literary execution. The light and often brilliant strokes of fancy, under which the most solid instructions are imparted; the cultivated taste, and power of expression, which are here found united with sound moral principles; and the varied form of essay, dialogue, poetry, letters, and notices, must surely render it a welcome visitor to intelligent and pious families. We have been surprised to learn, that, in many places, scarcely the existence, much less the merits, of this publication have been known. We wish it were in our power to bespeak for it a wider circulation."

From the *New York Baptist Register* of Nov. 16, 1838.

"The Mothers' MONTHLY JOURNAL.—We never peruse this work without being furnished with some new and profitable thoughts the moral and intellectual training of children, and the solemn responsibilities of the parental trust. It furnishes a key to unlock many unheeded avenues to domestic pleasure, and invests the well-regulated home with the most precious associations on earth, purifying and elevating in their tendencies on civil society, and leading ultimately to honor and immortality in heaven. Though bearing the simple appellation of 'The Mothers' Monthly Journal,' it is fraught with salutary admonitions and counsels to fathers and children, likewise, and verily, if it were styled the Family Instructor, it would hardly be chargeable with incongruity."

We intend that it may enjoy a great enlargement of its subscription list for the next volume, which is now only one month from its commencement. The editor's beautiful address, in anticipation of it, is given in the present number. The high commendations which the Journal has everywhere received from the religious press secure it a rank among the first publications of the day, not only for the sound sense, variety, and originality, with which it is distinguished, but for the peculiar grace and felicity of its style."

From the *Gospel Witness*.

"We are glad that Mrs. CONANT adopts the Bible as the standard for the moral education of females. We live in the age of action without principle; and should this action proceed in its present headlong career, we shall present the astounding spectacle of a nation well furnished with Bibles and all the means of grace, and yet governed only by those superficial maxims and principles which originated in the blindness and ignorance of paganism. If we are not mistaken, that is even now, the great radical defect in the national character of Americans. We therefore hail with joy every attempt to bring our people back to those great principles of sound wisdom which are exhibited in the word of inspiration."

The following are the terms on which the Journal is published, and from them there is no deviation.

TERMS.

1. The "MOTHERS' MONTHLY JOURNAL" will be published on the first of every month, at ONE DOLLAR per annum, PAYABLE WHEN THE SUBSCRIPTION IS MADE.

2. No subscription will be received for less than one year.

3. Any individual, who will obtain and transmit to the publishers the names of five subscribers, with five dollars, will be entitled to the sixth copy gratis.

4. In forwarding the names of subscribers, great care should be taken in giving the Post-Office, County and State, at which they wish to receive the Journal, correctly and legibly.

5. In no instance will the Journal be sent to subscribers without payment in advance, or AT THE TIME OF SUBSCRIBING.

6. Remittances of \$10 (in one bill) may be made at the expense of the publishers. In all other instances postage must be paid by subscribers.

The Journal contains one sheet. The postage, under 100 miles, is 1½ cents; over 100 miles, 2½ cents.

7. All who may interest themselves in obtaining subscribers for the Journal, are especially desired to make their returns by the 20th of December.

Subscriptions for the above Journal, received by CANFIELD & ROBINS.

Will be done to order, at short notice, and on favorable terms.

NEW SCHOOL BOOKS.